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## ESSAY ON THE GOSPEL.

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Continued from page 359.

There is one thing necessary to know in order to have a correct knowledge of the gospel; it is, that it was, and is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not be any other; it is that scheme of things by which all that are saved, will be saved; and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, 1st chapter from the 3rd to the 11 verse, gives us the following account of the scheme of life and salvation, which he promulgated in his day to the generation among whom he lived, and to whom the Lord sent him. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

In the foregoing quotation the apostle gives us an outline of the order of things, which he proclaimed to the people of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ.— Galatians 1: 11, 12, "But I certify you brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of which had originated in eternity, before the world was; "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual bless-

ings in heavenly places in Christ Jesus: according as he hath chosen us in him before the foundation of the world." Ephesians 1: 3, 4. Having predestinated us unto the adoption of children by Jesus Christ, to himself, 5 verse. That is, before the foundation of the world. No language need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was in Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. "He hath chosen us in him in whom we have redemption through his blood, the forgiveness of sins wherein he hath abounded toward us, or in him he hath abounded towards us in all wisdom and prudence." In all these instances it is in him, not *out* of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him, 3 chapter, and 8 verse: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." The promise to which the apostle alludes is found in the book of Genesis 12; 1, 2, 3.— "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. In the 33 chapter 15, 16, 17 and 18 verses, the promise reads thus: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn with the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessings I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done these things."

In the former of these quotations it is said, in the 16 verse; "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many: but as of one, and to thy seed, which is Christ." According to that in *thee* shall all families of the earth be blessed. And in the latter that in thy seed shall all nations be blessed.

In the 28 chapter we have an account of this explanation, the promise to Abraham and the same promise being confirmed unto Jacob: his seed stands thus. That in *thee*, and in Christ thy seed, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain eternal life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader cannot avoid seeing how completely they harmonize. Mark reader that the apostle said that God had chosen us in Christ Jesus before the foundation of the world. Eph. 1: 4.— Again in whom we have redemption through his blood, the forgiveness of sins wherein for in whom] he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God in Christ and it is in him we have redemption, the forgiveness of sins, and it is in him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that in his seed all the nations of the earth should be blessed, or that in Christ all the nations of the earth should be blessed, and that says the apostle, is what earth be blessed." Here it is said to Jacob that in him and in his seed all families of the earth should be blessed, and putting both the former quotations together and it would read that says in him God purposed in himself before the foundation of the world, and agreeably to that plan, men should be blessed: in Christ Jesus they should get the remission of sins; in Christ Jesus they should get redemption; and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham) in thee and in thy seed shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, the forgiveness of sins.

It is in view of this promise made to Abraham and his seed that the apostle says, Rom. 6: 6, 7. "For they are not all Israel which are of Isreal: neither, because they are the seed of Abraham, are they children: but in Isaac shall thy seed be called." And in Rom. 4: 11, 12, 13, the apostle says, "And he [Abraham] received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the

Concerning this promise made to Abraham the New Testament writers have said many things. In the 3 chapter of the epistle to the Galatians, the apostle Paul settles the question, who the seed was, concerning whom it was said, that in thy seed shall all the families of the earth be blessed. He says thus,

father of circumcision to them who are not of him which Paul afterwards preached, and concerning the circumcision only, but who also walk in the steps of that faith of our father Abraham, angel from heaven should be accused if he which he had, yet being uncircumcised." — For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

The careful reader of the New Testament will find that the allusions to the promise made to Abraham and his seed, are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. See Gal. 1: 8, 9. And he says as quoted above, that, the gospel which he proclaimed, had been before preached to Abraham, telling him, that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed, and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise; only such as had faith like the faithful Abraham, and that all others who had this faith, were equally entitled to the blessings of Abraham whether they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children, and heirs according to the promise.

In the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ, and become Abraham's seed and heirs according to the promise. Verses 26, 27, 28. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. This carries the promise made to Abraham to its legitimate issue and shows what it was that was preached to Abraham that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is Christ, by baptism; for as many of you as have been baptized into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto

cerning which he said that any man, or an angel from heaven should be accused if he preached any other. Neither can we with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation, was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision, we mean Peter. We have this proclamation, to the circumcision in the 2 chapter of the Acts of the apostles, 37, 38, and 39 verses, it reads thus. "Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above that in Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham, and he also says, that it is by baptism that we are put into Christ.—Peter says, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. Why be baptized in the name of Jesus Christ for the remission of sins? because, that by baptism Paul says that you put on Christ, "as many of you as are baptized into Christ have put on Christ;" and being in Christ you have remission of sins and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound towards you in all wisdom and prudence, through the gift of the Holy Spirit. These two apostles then surely had the same views on the subject of the gospel; and let it not be forgotten, that Paul says, that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which has sprang into existence with him and his contemporaries, and was not known till then. But more on this point hereafter.

Inasmuch then, as the gospel was preached

to Abraham, would it be thought hazarding much to say that baptism was preached to him for the remission of sins, or could the gospel be preached to Abraham and this not be preached? Perhaps some might say, that it was told to Abraham that in his seed all the families of the earth should be blessed, and that was all, could it be said that the gospel was preached to Abraham. And yet it was not preached to him, or was Abraham left to guess the rest and find out what was meant by being in his seed. But let us go back and look a little at this subject. Paul as before quoted, has told us that it was a fixed principle in the economy of God and that before the foundation of the world; that men were to be saved by being in Christ. And he also tells us that Christ was Abraham's seed.— Is this testimony correct? If it is, ever since man was in existence there has been but one way of being saved; for God, according to the apostle's statement, had fixed it by an irrevocable decree and that before the world was that men should be saved in this way and none other. The question now arises, was this scheme of things kept hid from the early ages of the world, so that they did not understand it, and were saved by it? If so there never was any need of understanding it from that day to this; for if they could be saved by it without understanding it, so could we and so could all others, and Paul's assertions to the Ephesians be worse than vain. "That by grace are ye saved through faith," and for when there was no understanding there could be no faith. And there is nothing more certain, than this, that if the ancients were not made acquainted with the scheme of life, they must have been saved without it, or else they were destroyed for want of knowing it. The latter cannot be admitted, and it is very hard to admit the former, that is, that any people were ever saved without understanding how it was done, that they were saved, or that any persons could be washed from all sin by the Lamb, and yet know nothing of Jesus, the Lamb of God, and be taken into heaven by a scheme of things of which they had no knowledge! We are told that without faith it is impossible to please God, and where could faith be in all this matter; or had the ancients the happy faculty of believing on him of whom they had not heard, and of hearing, without a preacher? Mark, reader, that Paul has fixed this matter forever; that it is in Christ Jesus that men were to be saved, since the foundation of the world, and in no other way; so that the ancients must either have known that they were in Christ, (we mean those among them who were saved,) or else they did not: if they did not they were saved in ignorance; and the old maxim with them holds good that ignorance is the mother of devotion. But on this point there can be no difference of opinion among the candid; for to admit that any portion of the human family,

were saved, at any time, or in any period of the world, without knowing how they were saved or by what means they were made partakers of the grace of life, is to suppose an improbability; that is, it is to suppose that they were saved, and were not saved at the same time; for the revelation of the plan of salvation was essential to the salvation of any of the human family. It mattered not how good the scheme of it was; which was devised in eternity, nor how well suited to the situation of man; nor how well calculated to save men; nor yet, how competent it was to save, still it would never have saved one individual since the world began, unless it had been revealed to him. Let it have remained secreted in the bosom of eternity, without its being made known to man, and the world would have been nothing the better of it; but would all have gone to destruction together.

Another thing which would appear very strange, is that there should be an Abel, an Enoch, and others, who had great power with God, who got many revelations from God, and had great faith, so as to obtain testimony that they were accepted of him, and that they pleased him; and yet with all that they knew, they did not know, nor understand the scheme of things, by which they had this power with God, and through which they obtained it. Enoch prophesied of the coming of the Lord with ten thousand of his saints to judge the world; Jude 14th verse; which judgment came by reason of the atonement of the anointed Savior, and it would be very strange indeed if Enoch should not have known any thing of the sacrifice of the Savior, and yet knew of his coming to judge the world, because they rejected the salvation which was offered to them by reason of that atonement, and not only knew of the sacrifice of the Savior, but of the way by which the world of mankind was made partakers of the benefits of that atonement; that is by being put into Christ Jesus, and that work of putting in by baptism, in water, according to what Paul has said, "That as many of you as have been baptised into Christ, have put on Christ;" and I may add, that none others, but those who were baptised into Christ did put him on or could put him on; for there was no other way of putting on Christ.

Who can doubt but that man who had faith sufficient to get revelations, and to obtain knowledge of the great day of judgment, when the Lord should come with ten thousand of his saints, who walked with him three hundred years, and had faith sufficient to be translated, who can doubt I say? but this man was acquainted with the whole scheme of life and salvation, or the gospel. No person can doubt it, but one who is incapable of judging any matters.

But the Scriptures are pointed on this subject, and so clear that a cavalier has no room left, only to show his unfairness and want of

candor. Paul says to Timothy, in his second epistle, 1:9,10, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the offering of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel." If this statement be correct, life and immortality came to light by the gospel, the same as to say, that unless the gospel had come, life and immortality would not have come to light. Let us ask, when did life and immortality come to light? Before answering this question, let me ask, what is meant by life and immortality? I answer, the knowledge of a future existence, or an existence after the present state, in a state of superior glory; and this is the knowledge which came to light by the gospel. When did it come to light? Enoch had knowledge of life and immortality, or else he would not have had faith to have been translated; for could he have faith about a thing of which he never heard? And Paul says that this knowledge came to light by the gospel. If so, Enoch had knowledge of the gospel, and if he had knowledge of the gospel, he knew that men must be in Christ Jesus, or else they could not be blessed, and he must have known that men were put in Christ by baptism, or else there was another gospel, for this was the one which Paul preached, and which he said was before the foundation of the world, and by which we had grace in Christ, before the world was, and it was through this gospel that life and immortality came to light, and Enoch must have been put into Christ, according to the law of this gospel, or else he would not have walked with God three hundred years; for no man can walk with God unless he has obeyed the gospel; and Enoch must have been baptised for the remission of sins, and have received the gift of the Holy Spirit, by the laying on of the hands of some one who had authority from God so to do, or else he would not have known of life and immortality.

This matter will appear exceedingly plain, if we attend a little to the promises made to those who believe and obey the gospel. They were to those who were baptised for the remission of sins, that they should receive the gift of the Holy Spirit, and through this gift they should see visions, dream dreams and prophesy; see Acts of the Apostles, 2d chap. Let us look at Enoch then, and see what great knowledge he had of things of God, and ask him, how did you come to have this knowledge? The answer: By seeing visions.—And how did you obtain power with God to see visions? The answer would be, I obeyed the gospel, received the Holy Spirit, and thereby saw visions, and through this means I obtained all my knowledge.

There is nothing which gives greater peace and satisfaction to the mind, than clear views on the gospel; to understand it correctly is to understand the will of God to men, and to put a person in possession of truths which will guard him against the various impositions which have been imposed on the world, at one period of it and another; and to give him power to become extensively acquainted with God, as well as the heavenly worlds. But it is necessary in order to a clear understanding of the gospel, that we should have a correct understanding of its origin, and of its progress among men; for without this knowledge, we are liable to be led into darkness, and all the glory of the gospel be hid from our eyes.

Let me here observe, that whatever the gospel was, it now is, and ever will be, that it has not nor will it change: its laws are the same; its institutions are the same: its commands are the same, and its regulations are the same, whatever it required of one man in order to obtain eternal life, it required of all men and that in every age of the world, and will require the same until all shall be gathered that will be gathered, and those who have obeyed its requisitions enter into the rest, which God has prepared for them.—And it is not only the same yesterday, to-day, and forever, and changes not; but it is the only scheme of things by which any portion of the human family has been, or will be saved; for it is only by virtue of the gospel that salvation was ever proclaimed among men, from first to last; for by it life and immortality came to light; so says Paul, 2d, Timothy 1: 15, and as the knowledge of life and immortality is essential to salvation, it is easily seen, there could be no salvation without the gospel, and not only without the gospel but without the knowledge of it also; for how could a man have faith in that of which he never heard.

Seeing then, that life and immortality came to light by the gospel, and without the knowledge of life and immortality no person could be saved, there can no difficulty exist on the minds of any of the human family, unless they create one where none really exists as to the time the gospel was promulgated to man; it must have been promulgated as early as life and immortality was known, and they were known ever since the time that salvation was proclaimed among the family of man; for salvation is a matter of faith, and faith cannot exist in relation to it without hearing the word of the Lord, for it is by hearing the word of the Lord, that faith in relation to salvation comes. As far back then as we date the proclamation of the gospel to man: and it must be so unless it can be proven that God had more ways than one of saving mankind, and to do this Paul must be refuted, for he says that the plan which he proclaimed was before the

foundation of the world, and that no other foundation could any man lay than that which is laid, which is Christ Jesus, and Peter says that there is no other name given under heaven among men, by which they can be saved but in the name of Christ Jesus.

May we not reason a little upon this subject. Let us ask then, what was the most important thing which God could communicate to his creature man? The answer is, the thing which would save him; if God ever at any time condescended to speak to man, there can no good reason be shewn why he did not communicate to him the things which were of the greatest consequence to him, and as God always acts according to reason and never against it we may conclude that he did declare unto man the gospel or the way by which he was to be saved: but what would be very strange would be that there should be a great number of persons saved in the earlier ages of the world, and yet not know how they were saved, be saved in ignorance! It would be equally as strange that prophets, such as Enoch for instance, the seventh from Adam, could prophesy of the second coming of Christ and of his judging the world, and yet not know of his first coming and of his dying for the world. And what would be stranger still would be, that men could be saved by faith, and yet never hear, nor know, of the way of salvation through the blood of the Lamb. This would be believing without hearing, and being saved without understanding, and having faith without hearing the word of God, or in other words it would be believing on him of whom they had not heard, or else it would be hearing without a preacher, and if it were any of these things, it would put the shame on all the sacred writers, and expose them to just ridicule. But while it is written in the pages of the divine oracles, that salvation is of faith, and men cannot have faith in a being of whom they have not heard, nor hear without one to tell them, or a preacher, and that life and immortality came to light by the gospel, and that Abel was a prophet, and that Enoch the seventh from Adam was translated, and that God saves men by the gospel and nothing else, for what ever will save men is the gospel; so long it will be believed by every thinking man that, the gospel was made known to the ancients as well as to us. But what seems to put the matter at rest as relates to the antiquity of the gospel proclamation is, that the apostle Paul says that the gospel which he proclaimed, or what was to the same effect, that the scheme of things which he taught, was devised before the foundation of the world, and that it was God's fixed purpose to save men in that way or by that plan and none other; so that if there was salvation at all among the ancients, it was because they had the gospel among them.

There are some other considerations which

force the conclusion on the mind, that the ancients had the gospel among them, and that is, that according to the sacred record the fruits of it abounded among them as far back as the days of Abel. If we inquire what are the things which attend the gospel? we will find that prophecy was one thing, and we are told that Abel was a prophet, for the Savior said to the Jews, that the blood of all the prophets should be required at their hands, from the blood of righteous Abel to the blood of Zacharias. Matthew 23: 34, 35 verses, Enoch was also a prophet; for he foretold of the second advent as recorded by Jude.—Who does not know, that when the apostles proclaimed the gospel, they promised to those who received it that they should prophesy? seeing then that prophesying was a fruit of the gospel who can help seeing that it was by virtue of it that men prophesied, we cannot see where there can be a risk in believing that wherever there are or were prophets, there the gospel is, or was, and one strong reason which confirms this belief is that whenever the gospel is lost prophesying is lost also; this generation is all the proof we need on this subject, for if we ask why has prophesying ceased in this generation? the answer is: because they have lost the gospel.—And not having the gospel, they cannot have the fruits of it; but we see the ancients had the fruits of it, and how could they have the fruits of it and yet not have the gospel? is a question we will leave for those more learned than ourselves to answer.

From reflection, we have been forced into the conclusion that the gospel was as well known among the ancients as among any other people, not even the anti-deluvians or the people before the flood excepted. We are satisfied, that wherever the fruits of the gospel are or were found, there the gospel was also; for nothing else could produce the effects of the gospel, but the gospel itself, or else the gospel was unnecessary; for men could have enjoyed all the blessings which it confers, without its existence. And if any thing besides the gospel could produce the same effects of the gospel, then it was vain, and worse than vain, for the Savior to say concerning it, "That he that believed it not, should be damned;" for they could have been saved, if it were admitted, that something else could produce the same effect of the gospel. For instance if men could have the spirit of prophecy, and prophecy without obeying the gospel, then it was in vain for the Savior to say, "That he that believeth not shall be damned;" for who does not know that a prophet could be saved. But the truth is, all the prophets from righteous Abel down until the present time had obeyed the gospel, and had their communion with God by virtue of their obedience to it.

We have evidence, I think, extant in the scriptures, which is not easily set aside,

though cavilers may cavil at it, that Abraham could have caused Moses to have suffered reproach for Christ's sake, unless he had known him; and all the knowledge that any being can have of Christ, is, as Savior of the world, and if Moses suffered reproach for Christ's sake, he must have done so because he proclaimed him as Savior of the world, and must have known as did Abraham, that it was in Christ that all the families of the earth should be blessed, for if he did not know this, he did not know any thing about him, for it was in consequence of this, that he was known to the world. Had it not been for this the name of Christ would not have been known in the world. And if Moses knew any thing of Christ, he could have known nothing of him but what was known of him as the Savior of the world. So that from all the light we can get on this subject, Moses must have had the same knowledge which Abraham had: indeed there was no other knowledge to be had of Christ, but this; take this away and the knowledge of Christ ceases; and so far as the knowledge of Christ extended, so far did or does the knowledge of Christ extend; for they go together and neither of them is found alone.— But what settles this question, in the mind of every candid person forever is, that the fruits which are peculiar to the gospel are found nowhere but in obedience to it, were found with Moses. He had the spirit of prophecy and of revelation, he also had visions, and the power of miracles attended him; all these are fruits of the gospel, and found among those who are baptized for the remission of sins, and who receive the gift of the Holy Spirit by the laying on of hands. If any should object, and say that the scriptures never mention the baptism of Moses, we reply, neither do they mention his writing of Christ, they only say he did write of him; and we have no doubt if these writings were once obtained, we will in them find the account of his baptism; for every circumstance in relation to him tends to establish this fact on the mind, that he openly acknowledged Christ, and this can only be done by being baptized in his name for the remission of sins, and by receiving the Holy Spirit by the laying on of hands in his name; and having thus openly acknowledged him, he had to suffer reproach for his name; for it would be very singular indeed if Moses had to suffer reproaches of Christ, when he had never acknowledged him; and let me repeat it again, that no person did, or ever will acknowledge Christ only those who do it by being immersed in water for the remission of sins; this is the way and the only way by which any person ever has or ever will acknowledge Christ. They may acknowledge men, or some other beings in doing other things, but they can acknowledge Christ in no other way, and that for the best of all rea-

In a former part of this treatise, we examined the ground on which our opinion was founded that Abraham had a knowledge of the gospel. We shall now notice some things said in the scriptures about Moses.

The Savior, in the 5th chap. of John's gospel and 46th verse, says to the Jews, "Had ye believed Moses, ye would have believed me, for he wrote of me." And in the 11th chapter of the epistle to the Hebrews and 26 verse, "Paul says that Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt." From both of these quotations we learn this fact that Moses had a knowledge of Christ, to some extent at least; and we think if examined a little, it will be found that his knowledge was pretty extensive; probably as much so as any other man; for says the Savior, he wrote of me. We think that it is not probable that Moses wrote of Christ without understanding what he wrote, neither is it likely that he began to write on a subject which he did not understand most perfectly, particularly when we consider who Moses was, that he had both seen and conversed with God, and received revelations from him, and was in a situation to have both correct and extensive knowledge of all things which he desired to know: it appears also that in consequence of the knowledge which he had of Christ he had to suffer reproach; for he esteemed the reproaches of Christ, greater riches than the treasures of Egypt; but why the reproaches of Christ? Because he had knowledge of him and wrote of him, and for this knowledge, or for writing it, he had to suffer reproach. This is sufficient to shew to any person who is willing to be instructed, that Moses must have understood the nature of Christ's office, as Savior of the world, or why suffer reproach for his sake?—Every man of any understanding must know, that nothing

One, because there is no other way of acknowledging him; for do all other things that any human creature could do, and leave this undone, and Christ would not be acknowledged. Seeing then, that Moses suffered the reproaches of Christ, it follows of necessity that he must have been baptized for the remission of sins in his name, or he could not have been reproached for his sake.

made against us we have moved steadily onward, being greatly blessed and prospered by our heavenly Father; and we now can assure our friends, that, to us, the prospects never appeared brighter or more glorious. Thus much on the past, we will now say a few words on the future.

The God of heaven has set to his hand and seal to accomplish his purposes in the earth in the last days, as testified by his servants the prophets, in days of old, and no power beneath the heavens, can or will stay his hand until all things are accomplished and fulfilled, which he has promised—also, he has called upon us, together with many others, to proclaim to the world these things, and declare unto them glad tidings of great joy through an obedience to his commandments. To notify the world of his purposes, and to prepare a people for his coming, he has sent forth the fitness of the everlasting gospel by the hand of an angel, calling upon all living to “fear God and give glory to him for the hour of his judgments has come;” and notwithstanding many, very many who received the gospel have turned therefrom, and turned the grace of God into lasciviousness, yet the principles of eternal life are the same, and the order of the house of God is unchanged, and unbroken—and none of his plans or purposes are frustrated, but all things will move forward agreeable to the counsel of his own will.

The Lord has also caused his kingdom to be organized and established among men, which is to bring in everlasting righteousness and peace, some of the principles of which can be found in the 11th and 13th No's. of this vol. Now wo is us if we preach not the gospel of the kingdom of heaven; for we know, inasmuch as we continue faithful to our trust and calling, the Lord of hosts will bring us off triumphant, and we shall win for ourselves a crown of rejoicing and a seat at his right hand: for he is faithful who has promised.

With these things before us we strive to labor as for eternity, knowing that for all our sayings, and all our actions we shall have to render an account to our Father who is in heaven, in that day when he shall come to reward the faithful, and to cast off the unbelieving and rebellious.

We do not feel to close without tendering our thanks to our friends and brethren, who have kindly stepped forward and aided us, by their faith and means in the performance of our arduous duties; and we trust and pray they will be amply rewarded for all they have done, or may do hereafter.

In the 2nd vol., the first No. of which will be issued this month, we shall strive, as we have in the present, to set forth the principles of righteousness in simplicity and plainness, so that all who will, may be benefited thereby; and to faithfully warn our fellow men to flee the wrath to come, and save themselves from this untoward generation, that they may be prepar-

## MESSENGER AND ADVOCATE.

PITTSBURGH, PA. NOVEMBER 1, 1845.

PRESIDENT RIDON has not yet returned from visiting the eastern churches—he spent several days in the City of New York, lecturing to large and attentive audiences, from whence he left for Boston, where he arrived Monday evening, the 20th ult. in excellent health and spirits, amidst the joyous greetings of kind brethren. We look for his return about the 18th inst.

We shall give the conference minutes in our next.

### TO OUR PATRONS.

It will be observed that this No. (24) closes the first volume of the Messenger and Advocate—we presume our subscribers understand, by what we have heretofore said, that this will be the last paper sent to them until their subscription is renewed—if they have not understood this fact, we will now inform them of it, so that they may know the reason why the 2d volume is not forwarded to them.

Brethren, and friends, we are so situated, that with the blessings of the Lord, we shall be able to continue the publication of this periodical regularly, even should our subscription list not be as large as many others of our contemporaries, as we are a practical printer, and have procured a good press and material of our own, so that those who may feel an interest in aiding the cause of truth, by patronizing us, need have no fears of losing their money by the failure of the paper, as has too frequently been the case in the world.

When this paper was commenced, our enemies were very free and ready to prophecy that it would not continue for one year, but would be broken up immediately; not being contented with this prediction and using in vain, all the influence and means in their power to accomplish, to them, so desirable an object, they commenced heralding forth to the world, that we were “dead, twice dead, and plucked up by the roots.” Notwithstanding all these exertions and efforts which have been

ed to abide the coming of Son of man, which is now fast hastening upon the world, when he "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

By William Smith, one of the 'twelve,' and patriarch of the church of Latter Day Saints, has come out in a lengthy proclamation, which is before us, against the proceedings of the leaders at Nauvoo: he makes startling disclosures of horrid transactions in that city; notifies the people to pay no more tithing, as the funds to his knowledge, are appropriated to the most licentious and beastly purposes; also to stop gathering; says the church at Nauvoo is a headless body without a presidency of Three, consequently cannot administer in sacred things; he warns them not to follow the counsel of B. Young, for nought but ruin and utter destruction awaits him and his followers:—Thus much for William:—Now what we have to say to all these apostates, is, take your own course; but it would be greatly to your interest to repent, obey the gospel of peace, enter the church of Christ, and keep all his commandments.

### THE KINGDOM OF HEAVEN.

BY W. E. M'LELLIN.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Heb. 12: 28.

The finger of inspiration in other places in the holy book calls this "the kingdom of heaven, the kingdom of God's dear Son, the kingdom of Christ—the kingdom of God." Our mind has been lately occupied particularly upon this subject, and more particularly upon two points, that is, the order, or orders of ministry in "the kingdom of Christ," and the manner of spirit those ministers should possess and manifest towards each other, and to the world in order that the kingdom which is in "righteousness, peace, and joy in the Holy Ghost" might be established among men; and progress until it would bring in that "rest which remaineth to the people of God."—When "nothing shall hurt nor destroy in all the holy mountain." When as Isaiah says "Thy people also shall be all righteous, Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion," Yea, when "all shall know the Lord from the least unto the greatest. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That the people of the Lord must in the last days, receive a kingdom which cannot be moved—or given to another people, but which will progress until "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

"And there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign forever and ever." We say, that such a state of things must exist before the final judgment, is a fact so notorious in prophecy that no bible reader would hazard his reputation by contending against it. The Old Psalmist, the sweet singer of Israel, sang of it in lively strains thus—"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen."—Daniel dreamed of it, and all the prophets, though tortured, died in faith of it, not accepting deliverance; that they might obtain by resurrection an inheritance in the world when it should be redeemed from wo, by the organization, future progress, and final triumph of the kingdom of God.

The Lord himself, in order to redeem his people and bring in "a rest" to the earth, must establish an order of things which he will be pleased to designate in contradistinction of all other things "the kingdom of heaven." In it there must and will be an order of things peculiar to itself. The Lord's wisdom will be displayed in its organization, and his power will be manifested in its defence, and it will be to his honor and glory to cause its final triumph. That people then in the last days who are so happy as to get that organization—"that kingdom which cannot be moved," will have the heavens engaged for their welfare. The angels will watch their course with intense anxiety, and they will delight to minister from time to time to those faithful ones in that kingdom, who shall be heirs with them in the great salvation at the final triumph.

There are certain things without which no kingdom either earthly or heavenly can exist. There must be in order to establish and carry on a kingdom, a King, laws, an order of ministry, and subjects or citizens. The kingdom of God could not be established or exist so as to carry on its operations without these four leading parts, any more than an earthly kingdom could.

Of the character, the power, and the qualifications of Jesus Christ, the Sovereign of his kingdom on earth, we need only to refer to the voice of inspiration by Isaiah 11: 2—5.—"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes; neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the gir-

dle of his loins, and faithfulness the girdle of his reins." In the character and administration of Jesus, as King, all those who live under his government whether as ministers or as people may expect such laws and regulations as will be best calculated to develop the human mind, so as to give all that liberty, all that intelligence, and all that enjoyment which man in mortality is capable of receiving.

None are natural born citizens of the kingdom of heaven. All have to be born into it—have to be legally adopted in order to enjoy communion and fellowship with the King, with the angels, his heavenly ministers, to the heirs of salvation, with his legally appointed ministry on earth, and with each other.—But as none can obey the laws of adoption without a ministry to wait upon them and administer to them we shall next speak of the order of his ministry in his carrying on the operations of his government.

The bible in its succinct account does not give us the particular form of church government which God revealed unto Adam, to Enoch, to Noah, or to Abraham. It is not until the days of Moses that we have the order of the government of heaven set forth among men in their specific members, orders, or quorums of ministry: in the relation that these quorums bear to each other, to the kingdom of Christ on earth and to the heavenly things themselves.

There are in the scriptures what we call halowed or special numbers. Three, seven, twelve, seventy, and an hundred and forty and four are some of those numbers. They are special because the Lord has been pleased in the organization of his church or kingdom on earth in the various ages of the world, to call and set apart individuals into classes, quorums or councils of ministers of three, seven, twelve, seventy &c., in order to carry on the operations of his government among men. In the days of Moses and Israel, in the days of Peter and the apostles, and in the church of Christ in our own days we must find those peculiar numbers, each one in its place, all operating and working together under Jesus, the King, or otherwise we find not that kingdom which cannot be moved.

The kingdom of heaven cannot exist on earth among men without THREE men at its head, called of God by the voice of revelation, and acknowledged in their office by the voice of the kingdom—to stand as a first presidency; holding "the keys of the kingdom of heaven." There must be twelve men, called especial witnesses or apostles to act under the direction of the THREE, to note the particular important incidents of the dealings of God with the people among whom they are called to minister; to bear witness or record so that it may be had or handed down to the latest generations. And again there must still be another quorum of seventy to assist to bear the burthen of the kingdom, so that the gospel—the law of the kingdom might be published

to all the world, and ministered to all true believers. Then to have the whole government complete and operate without schism there should be a quorum of seven to attend to all financial operations—to all temporal affairs for the general good of the whole.

In the days when God led Israel from Egypt to Canaan he called Moses, Aaron and Hur to stand before him in the first presidency. In the days of Christ's incarnation he called Peter, James and John, and delivered to them the keys of his kingdom. And now again in the dispensation of the fulness of times, in our own days the Lord has opened again the heavens and called Sidney, Samuel and Ebenezer and delivered to them "the key of the house of David," and bid them reorganize "the kingdom of heaven" on earth and prepare a people for his secend advent—which is soon at hand.

The great object of Israel in the days of Moses was to get possession of the land of Canaan—the land of their inheritance. The great object of the apostles was to get both Jew and Gentile to believe that Jesus was the Christ—the Son of God; and to publish his gospel his laws to all nations and to build up his church among all people. And now the prime object of the church of Christ in our days, is to bring about the restoration to the kingdom of God of all things spoken of by all the holy prophets since the world began. To restore both Jew and Gentile to the knowledge of the true God—to the true knowledge of his divine government, and thus bring in the Millennial glory and rest to the whole earth. In the days of Israel the Lord chose TWELVE men among that people, as apostles or special witnesses to them concerning the land of Canaan, whose names were Shammua, Shaphat, Caleb, Igal, Oshea, Palti, Gaddiel, Gaddi, Ammiel, Sethur, Nahbi, and Geuel.—And in order to qualify them to bear their testimony he sent them up to view the land and to search it out. Num. 13. Jesus who came to restore the gospel to the world with all its grace and truth chose TWELVE men to be his witnesses, his apostles, whose names are: Andrew, Peter's brother; Philip and Bartholomew; Thomas, and Mattheus the publican; James the son of Alpheas, and Lebbeus, whose surname was Thadius; Simon the Canaanite; Matthias, Paul, Barnabas, and James, the Lord's brother, to bear testimony of his name, his character, his doctrine; and his resurrection "in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth." And now again in this dispensation has the Lord favoured his "kingdom which cannot be moved," with TWELVE men: (whose names may be found in the minutes of our April conference,) to bear the same relation in his kingdom in this day which those twelve did in former ages to the time and circumstances in which they lived. Yes they have to publish to the world that this is the age in

which the Lord will burn the wicked as stubble, that the hour of his judgment has come, and that all must repent and turn to God or be made like unto Sodom and Gomorrah. This testimony is that the time, "the set time to favour Zion is come, that this is the day of the mercy and of the gathering together of the people of God in order to prepare for the Millennial rest.

In the days of Israel the Lord chose a seventy, "elders of the people, rulers among them," to stand with the first presidency and "bear the burthen of the people," so that the kingdom thus organized might prosper. In the meridian of time when Jesus went about doing good "the Lord appointed other seventy also, and sent them two and two before his face, as lambs among wolves." Telling them to say unto all people where they ministered that "The kingdom of God is come nigh unto you."

And now again when the Lord is determined to establish Zion and to rebuild Jerusalem upon her own heaps, when he has organized his kingdom for the last time, when he has determined to bring in by IT "the rest that remains to the people of God;" and to gather together in one all things in Christ both which are in the heavens and which are on the earth, and to reign over them for one thousand years in perfect peace as King of kings and Lord of lords: he has to our great joy called into existence a grand council or sanhedrim of seventy ministers to stand with the first presidency of his church in bearing off this kingdom of God triumphant which he has organized among us. This is according to the pattern of heavenly things shown to Moses and to Peter in the mountain, and now again unto Sidney who is now the first Elder of this kingdom of prophets, priests and kings unto God—who are called upon by virtue of their high office and calling before God in this grand organization to minister righteousness, peace, and joy in the Holy Spirit to all the world.

This we find in the days of Moses THREE, TWELVE and seventy. In the days of the apostles there were THREE, TWELVE and seventy. And now again in this "dispensation of the fulness of times" there are THREE, TWELVE and seventy. The three dispensations or periods thus corresponding in the numbers of their ministry, and in their councils thus organized the Lord met with them, and manifested himself to them in great mercy.

When the Lord began to exercise government over the children of Israel, in order to lead them from Egypt to Canaan he organized among them a quorum, council or presidency of THREE men. That presidency he called up on a mountain apart from the rest of the world, to act before him in a relation to each other, to the heavens, and to the camp of Israel, in a capacity different from all other

men on earth: and that too on one of the most extraordinary occasions ever recorded in any history. Ex. 17: 10—12. There that trio stood pleading with heaven, Moses in the centre with uplifted hands, being braced by Aaron and Hur on either side; while Joshua leading the hosts of Israel struggled in the valley beneath not only for liberty but even for their very existence as a nation or people on earth.

When Jesus came to earth to re-organize his kingdom with a ministry in their proper relations to each other, to the kingdom and to the heavens he singled out THREE men as "pillars" to the centre one of whom he gave "the keys of his kingdom." And in order to qualify them to act in that important relation he invited them to go with him up into a high mountain apart and there he unveiled to them his glory—and the beauty of the heavens.—He showed to them the pattern of heavenly things. There James, Peter and John gazed upon the brightness of the three, Moses, Elias and Jesus, who stood before them. There they received knowledge how they could use "the keys" in opening the gospel door to Jew and to Gentile; and how to spread that gospel to all the world.

There they received knowledge and qualifications above any others then living upon the face of the earth. Information which really qualified them to be pillars—pedestals to brace up and stay the whole fabric of the apostolic church. Jesus had other apostles but he made Peter, James and John his presiding prime ministers on earth. To them it was given power to unlock the kingdom to both Jew and Gentile. Peter was to that age what Moses was to the age in which he lived.

And now again in "the dispensation of the fulness of times," when "the hour of God's judgement is come," and the voice from heaven is sounding to all the honest hearted in old Babylon to "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." When the Lord has set his hand to organize that last kingdom which "shall never be thrown down or given to another people" we should look for him to organize it with a quorum of first presidency of THREE in it, at its head to hold the keys of it—in order to receive the word of the Lord at his mouth and communicate it to the people as in the days of Moses and of Peter. This we believe the Lord has done for us, and that the pattern is again perfect; and now the kingdom can and will be built up unto the Lord as in olden times.

This council of THREE is the centre of the highest authority which God ever gave to man on earth. The man who in any age of the world occupies the centre in the first presidency of the people of the Lord as Moses did, bears the same relation to the church of God which the eternal Father does to all the heavenly hosts. He is in reality as Jethro

said to Moses "to God-ward for the people." That is, he is the Lord's seer, the people's prophet—who receives the law of the Lord from his mouth and declares it unto the people. He holds the keys of the kingdom of heaven. But inasmuch as the Son and the Holy Spirit are one with the Father in bearing record in heaven, so two counsellors are one with the seer in bearing witness on earth, and in the discharge of all his official duties. The pattern is complete. The first presidency of THREE in the kingdom of God on earth represents the first presidency of THREE in the heavens, where God sits in the midst of all his glories beholding their order and their harmony.

From our youth up we have heard much reasoning about the doctrine of the trinity—the unity &c. of the Godhead. We have thought much on the subject and have heard many comparisons made, (by the professedly learned,) in order to elucidate that deep, that all important doctrine of inspiration. But we are free to confess that we never saw anything that God had organized or made on earth among men, until we saw "the church of Christ" organized with its quorum or council of first presidency of three at its head on earth, wherein "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1: 20. In the organization of the kingdom which cannot be moved, we can clearly see how this first council of THREE on earth organized or made as a pattern of the THREE in heaven, shadows forth "his eternal power and Godhead," so that men are left without excuse.—And in order that Jesus might more fully show to his THREE prime ministers on earth how "the fulness of the Godhead dwelt in him bodily" he took them up into an high mountain apart where they saw "his glory, and the two men that stood with him." Luke 9: 32. Here in this vision three glorified personages (Jesus in the centre,) appeared standing together in the presence of the three who were chosen to stand holding the keys at the head in the kingdom organized on earth for the salvation of men. In this glorious vision the pattern of the Godhead was clearly seen on earth.

There are THREE who bear record in heaven, and they are one. There are THREE as a pattern of them to bear witness on earth, and they in all their official acts agree in one. God is the centre of three in heaven from whom all light and intelligence springs to all heaven and earth, and his seer on earth assisted by two counsellors is the medium through whom must be manifested all laws for the instruction and regulation of his kingdom here; in order that all things may be done after the council of his own will in heaven and on earth.

Any church or people claiming to be the

Lord's people, who have not a quorum or council of three (and no more,) at their head in their church organization, are in the dark and their works are in the dark—that is God does not reveal to them for their salvation; but they will as a people at the winding up scene be turned on the left hand with all that forget God. They may have cried Lord, Lord, but they did not organize on the platform according to the pattern which heaven had devised and revealed to man in his sacred word as clearly as the noon-day sun beam. Therefore he cannot own them as his. They have by their folly forced him to say I know you not—I never revealed myself to you, and you therefore know me not—and must be destroyed.

If we search through all the denominations of christendom, Catholics, Greek church, and all Protestantism, shall we find any or either one of them with their ministry organized into quorums of three, seven, twelve and seventy, except the "church of Christ?" If it were necessary to have that peculiar organization of ministry in olden time "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ," we would ask can any people now in this nineteenth century, place themselves under a different form of church government, and yet grow into perfection? Can they have the faith once delivered unto the saints, and not have that order of ministry through which the Lord always ministers the gospel to the world? Nay, verily. And here we can see one great reason why the religious orders in the world are multiplying, or breaking to pieces and getting further and further apart. It is because the government of heaven has been rejected and men poor weak men have sought out inventions to govern what they call the church of God. The Lord has left them to themselves because they desired it, and they are running to and fro, and denominations are increasing among them. Forms of church government are as abundant as the sects are, all differing the one from the other, each one claiming to be best, to have been drawn up by the most profound wisdom of men, all based upon or having been drawn from the divine oracles of God: but not the oracles themselves. Nay, it would spoil their religion in a moment, if they were to acknowledge that God had directly revealed to them one item of their creeds.

The Catholics declare that the Pope is the head of their organization, he holds the keys of St. Peter, yet he has not two counsellors as Moses and Peter had. Here we see a falling away from three to one. And in their order of ministry following they run still wider from that pattern given of the Lord. The head of the Greek church is the Patriarch of Constantinople—One man, not three. The government of the church of England is episcopal. The king is the supreme head. The

Methodist church is governed by Bishops and their numbers are governed by the demand for their labors. Their general conference increases them at pleasure. But here we will stop following the sects and parties who claim to be christians, for the farther you go down the darker the picture grows relative to church government. And it matters not to us which of their numerous forms is best or worst, so that we cannot find that form among them which the Lord gave for the government of his church. For the express injunction of heaven to Moses was "to make all things according to the pattern shewed to him in the mount." The Lord has given a pattern of ministry in his word, and that people who establish "a kingdom which cannot be moved" must do it precisely according to that pattern, or otherwise it will be shaken, moved, and blown to the four winds; when "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

But having the precise organization, patterned after heavenly things, governed by correct, holy, just and good principles, and then led by the spirit of all truth, God being their father, Jesus being their brother and friend, angels being their messengers and ministers, and prophets being their associates and companions, they will triumph, gloriously triumph over all the powers of darkness; and bring in the rest of God, and universal peace to the whole earth.

But we said that we would say something about the spirit that the ministry should possess and manifest towards each other, and towards the world in order to gain that final triumph. The organization of heaven among men anciently did not (when they were right before God,) even once think of ever being governed by any other principle than by *direct revelations* from God through their seer. They never assembled in conference in order to make creeds by their own wisdom to govern the church over which the Holy Ghost had made them overseers. Nay, for that would have been a denial of their religion—of the fundamental principle which governed them.

The principle of communing with God was the dearest one that ever animated the bosom of an ancient saint. Take that principle away and such a being as a saint could not exist.—The kingdom of God does not exist on earth, except that principle exists in it. Except the spirit of revelation has been given to organize it, to govern it, and then to carry it on to future triumph. It is that principle and privilege and that only which the ministry in that kingdom possess of obtaining direct intelligence from heaven through the medium of the Holy Spirit, by the voice of angels and of prophets, that distinguishes it as the kingdom of God. Without that spirit of revelation, of intelligence being possessed and understood on earth among men, the Lord could not teach,

lead, guide, or direct his church. He could not show to them whether he loved them, or was displeased with them.

God is the fountain of all intelligence.—And it is the spirit of revelation only that opens up to man the medium to that fountain. Deny that spirit and man is in the dark. He then is forced to grope his way through the world. His spirit is restless. He flies to inventions. But his wisdom is folly. His inventions of creeds to govern the church are subject to mutation, to alteration, and to improvement. After generations will set his forms, rules, and modes of worship aside, saying that he lived in a darker age, and form new ones for themselves; dividing and tearing asunder those formerly bound together under the old established forms. Confusion and schism arises, envy, jealousy and every evil work follows—Thus the religious world are going on and have been for centuries past, and would be for ages to come unless the Lord had been kind enough to raise up a ministry and endue them with "power from on high," with the spirit of direct revelation from heaven, so as to enable man as in olden time to commune with "the spirits of just men made perfect, with ministering angels, with Jesus the mediator of the new covenant, and with God the judge of all."

The spirit of intelligence, of revelation then is the one which should characterize every minister of the "church of Christ." Without that spirit no man was ever, in any age of the world, called to be a minister of the gospel of Christ. It is the spirit of prophecy that points out men called of God to preach the gospel. Read Acts 13: 1, 2. 1st Tim. 4: 14.

The spirit that the ministry should possess in the kingdom of heaven now set up among us, "which cannot be moved," and that which they ought to manifest to each other and to the world, must bear as its fruit love, joy, peace, long-suffering, gentleness, faith, meekness, and temperance: against which there is no law. They that are Christ's elect messengers to the world must live in the Spirit, and also walk in the Spirit, and not be desirous of vain glory; but each one esteem others better than himself. Then they will have confidence in each other. They will walk together being agreed, being of one mind and one heart, and the God of peace will dwell with them, Amen.

*Philadelphia; Aug. 24, 1845.*

*Kirtland Oct 19, 1845.*

BROTHER ROBINSON,

Dear Sir:—I now sit down to write a few lines to you: to inform you of my health which is very good, and also that of my family, through the mercy of God our heavenly Father. I have felt to rejoice ever since I saw you, and have all confidence in the work of God in these last days; and my prayer to God is that the work may prosper for it is truly the greatest work ever commenced.

ed on the earth; it is that which is to fulfill the words of the prophets in former days concerning the coming of Christ in power and great glory, to recompense to every man according to his work, whether it be good or bad. May the God of all mercies prepare us for that day.

It rejoices my heart to read in the papers of the spread of the truth, and the effect it has. I feel encouraged in the prospect in this place, for the spirit of the Lord is working in the hearts of those who have not walked with the old church, on the account of things that were not according to truth; they seem to have a desire to know the truth, and we are trying to show them the truth according to the scriptures, the Lord working with us. Brother Stoddard and wife have united with us, and there are several more we expect will soon join us. We have good meetings here; we have the Temple every Sabbath now; the twelveites are in trouble about it, but we are determined to move steadily along as the spirit may direct, that we may be blessed of our heavenly Father. The twelveites are leaving for the west, seven families left to day.

I remain your brother in the cause of the New and everlasting covenant.  
LEONARD RICH.

## PROSPECTUS FOR THE SECOND VOLUME OF THE MESSENGER & ADVOCATE

—♦♦♦♦♦♦♦♦♦—

As the first volume of the Messenger and Advocate is drawing to a close, we deem it advisable to give our patrons and friends an early notice of our intention to continue its publication.

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Table of contents for the first volume of the Messenger and Advocate.

No. 1	Page.
To the public.	1
Letter of J. A. Forges	ib.
Minutes of conference	11
Letter of J. M. Greig	12
S. Rigdon's reply	ib.
B. Winchester's letter to the saints	14
Editors remarks on Nauvoo	15
J. H. Newton's certificate	16
Prospectus	ib.
No. 2.	
Reply to J. M. Greig concluded	17
Samuel Bennett's letter to the churches	25
The gospel as proclaimed by the apostles	28

Affairs at Nauvoo—Editorial	103
Editorial—To our friends	104
Letter from S. G. Flagg	105
Communication of An Observer	106
No. 3.	
A circular from the church in Pittsburgh to the churches throughout the world	
The first Presidency	
On the law of God	
The Editors absence	
G. J. Adam's debate with O. Bachelor	
Intelligence from the churches	
Extract from Book of Covenants	
Notice of the Nauvoo Neighbor	
Notice of O. Hyde	
Material for the man of sin	
To the saints	
New York Prophet	
Letter from R. Savary to G. J. Adams	
Trial of the first presidency	
Church government and N. Y. Prophet	
Nauvoo and the leading men of that city	
Ho the Mormons—by J E Page	
No. 4.	
The Celestial Law	
Kingdom of Daniel X.	
Reply to Old Man in Israel	
Notice to agents and correspondents	
On the duties of man	
Darkness that can be felt	
The prince of mobocrats again	
The Mormons approaching infidelity	
Brigham Young and bogus making	
Wm. Smith's call to the churches to raise money to prosecute	
Communication from E. Robinson	
do do A. Falconer	
do do J. H. Jr.	
N. Y. Prophet and J. H. Newton	
No. 5.	
The Temple	
The Bible as a book	
Letter from Wm. Small	
Communication of R. Savary	
Province of reason in religion	
Cheering news from the churches	
Those who live in glass houses should not throw the first stone	
On prayer	
Influx of Jews to the Holy land	
Carry out the measures of Joseph Smith	
The apostates and rebellious spirits at Nauvoo	
Letter from E. Robinson	
Falseness of the Apostates	
Poetry	
No. 6.	
Infidelity No. 2	
Gospel of Jesus Christ	
History of Pres. Rigdon's mission to the east	
Sayings & doings of the apostates at Nauvoo	
Wm. Smith's charge against W. W. Phelps	
Letter from Wm. E. McLellin	
Letter from E. R. Swackhamer	
Minutes of conference held in Cincinnati	
Letter from James M'Leod	
Letter from C. Sechrist	
The saints in Pittsburgh, to the saints scattered abroad, send Greeting	
Nauvoo—the Mormons	
No. 7.	
The purposes of God	
Condition of Nauvoo and vicinity	
81 Letter from London	103
ib. Salutatory	104
82 Authority of the apostate twelve	105
ib. Shifts of the spiritual-wives men	106
P. P. Pratt's proclamation	ib.
Superiority of mind over matter	ib.
33 To the saints throughout the world	108
35 Letter from D. K.	110
40 Answer to the same	111
41 Another rescue	ib.
46 Poetry—Apostasy of the church	112
ib.	No. 8.
49 The purposes of God—Continued	113
ib. Parable of the Prodigal Son	115
ib. Communication of A. F.—To the Saints	117
ib. Extract of a letter from Nauvoo	118
ib. Communication of J. Parsons	118
43 Letter from John Frazer	120
ib. Minutes of a conference at Six Mile Ferry	ib.
44 The force of truth	121
46 The Nauvoo Neighbor	122
ib. Elder Mardy's trial	ib.
48 The progress of the work	123
Interesting Dialogue	ib.
49 The Mormons	125
52 John A. Eaton's Letter to J. Hardy	127
54 Benj. Winchester's Letter to do	ib.
56 Poetry—A song of Zion	128
ib.	No. 9.
ib. Benj. F. Grouard's letter from Otehiti	129
57 Letter from Samuel James	ib.
ib. Communication from John Hardy	131
ib. do " James M. Gove	133
ib. To Brigham Young	135
ib. The Sabbath of rest	137
58 P. P. Pratt's call, to defend Nauvoo	139
60 Letter from Wm. Hutchings	ib.
62 Minutes of a conference in St. Louis	140
64 do do in Leasburgh Pa	ib.
ib. Communication of J. Logan	ib.
66 Cheering intelligence from our friends	141
67 A beautiful parable	ib.
69 Remarks on H. Rowe's communication	ib.
70 Mormonism—Spiritual wife Doctrine	142
72 Mormon meeting	143
73 From Nauvoo	ib.
74 Pittsburgh Morning Post;	ib.
ib. P. P. Pratt's desire	144
74 Poetry—Father and Son	ib.
ib.	No. 10.
75 President Rigdon's visit to Kirtland	145
ib. On the present state of the world	146
76 Communication from Wm. E. McLellin	149
79 Lamentation for the daughter of Zion	151
80 To our patrons	152
ib. Coming forth of the Book of Mormon	ib.
Jesus, a pattern for the saints	153
81 President Rigdon's return from Kirtland	154
84 Letter from J. Gibson Divine	ib.
Communication from Wm. E. McLellin	155
Poetry—Mercy tempering justice	159
91 Obituary of Asa Works	160
ib.	No. 11.
123 A Sermon dedicated to the Saints of the	
24 last days	
94 Editorial notice of the conference	161
95 Name of the church	167
Minutes of conference in Pittsburgh, April 6	ib.
ib. Preamble and resolutions of the Church	176
96 Conference notice	ib.
No. 12.	
97 Essay on future events By S. Rigdon	
101 A word on the progress of truth	

Earthquake in Mexico	185	Baptisms in this city	291
Minutes of conference in Pitts.—Concluded	ib	Kirtland and the church	ib
Address of the Committee of the Church of		The Book of Mormon	ib
Christ to the Citizens of the U. States		Letter from J Hatch Jr	293
and the world, on the subject of the organ-		Communication from A.	ib
ization of the kingdom of God spoken of		Parable of the sower	293
by Daniel	180	Letter from Louis De Buren	294
Letter from C. A. Rogers	191	Reply	295
Important to the Mormons	ib	Letter from H Wade	296
No. 13.		G M Hinkle to W W Phelps	297
Essay on future events No II.	193	No 19	
Letter from E. R. Swackhamer	197	Sermon No 3—By S Rigdon	299
Progress of the work since conference	200	Extract from the Book of Mormon	295
Reply to the Pittsburgh Gazette	201	Call to attend conference	296
Essay on the prophecies & coming events	203	President Rigdon's return from the east	297
J. G. Divine's letter—P. P. Pratt	209	The church	ib
No. 14.		Letter from Tho's Crawford	ib
Essay on future events—No III.	206	Plan of Salvation	298
Communication from R. Kincaid	214	Extract from letters	300
Progress of the gospel of the kingdom	216	Repentance	ib
Reply to the Pittsburgh Catholic	217	Letter from Wm E M'Lellin	303
To the various branches of the Church	219	do do N B Helverson	303
To the public	220	Conference notice	304
Communication from E. R. Swackhamer	ib	Withdrawal of fellowship from G C Smith	ib
Extract from the "Ensign"	ib	No. 20	
Extract of letters from Elders Benj. Win-		Plan of Salvation—Continued from p. 298	305
chester Wm. Hutchings, Benj. Staf-		Remarks on anonymous letters	314
ford Sam'l. A. Forgues		Letter from J H Newton	315
The Mormons	222	do do John Frazer	316
No. 15.		Essay on the prophecies—Contin'd from p 250	ib
Sermon No. 2—On man By S. Rigdon	225	Communication from J Cooper	319
Essay on the prophecies—Continued	229	No. 21	
Letter from G. M. Hinkle	231	Essay on Priesthood—By S Rigdon	321
Spread of truth and the spirit of inquiry	332	Second volume	328
Editorial notice of L. M. Davis' letter	233	The church	ib
The people of Nauvoo	ib	Remarks on H Herringshaw's letter	ib
On Prayer—By S. Rigdon	234	Essay on Life and Death—By S Rigdon	329
History of facts	235	Letter from Andrew S Taylor	331
Communication from E R Swackhamer	237	do do J M Greig	332
Letter from J. Hatch and R. Ellis	240	do do Wm E M'Lellin	333
do do Henry H Wade	ib	do do J Hatch Jr	ib
do do L M Davis	ib	do do James Blakeslee	334
do do J A Forgues	ib	do do Austin Cowles	ib
No. 16	ib	do do N B Helverson	335
Sermon No 2—Continued	241	Poetry	336
Instruction to the Saints	248	No. 22	
Protestant Unionist	249	Treaties on the calamities of the last days	337
Nauvoo once more	ib	Treaties on Condemnation	343
Essay on the prophecies—Continued from		Remarks on the difficulties in the west	345
page 239	250	Reflections on the duty of man	346
Letter from Wm E M'Lellin	251	Letter from Tho's A Lyne	347
do do E R Swackhamer	254	do do James Blakeslee	348
No. 17	257	do do H Herringshaw	349
Sermon No 2—Continued from page 240	269	Anti Mormon outrage	ib
Essay on true and false prophets	264	No. 23	
A word about writing letters	ib	Essay on the gospel	363
Our news from the Elders abroad	ib	On perfection	369
Of a letter from J A Forges	ib	The conference	360
Extracts from letters	265	From the Elders	361
Communication—the Mormons	ib	Letter from G. M Hinkle	ib
Letter from Wm E M'Lellin	267	Miracles in the last days	363
do do N B Helverson	268	Lecture on Faith	364
do do Wm Hutchings	270	Singular Phenomenon on Lake Ontario	366
do do James Blakeslee	ib	Mormon news	ib
do do R Kincaid	271	Poetry on the second advent	367
do do B Winchester	279	Obituary notice of Mariah M. Leach	ib
do do T. A. L.	ib	No. 24	
No 18		Essay on the gospel—Cont n'd from p 353	369
Extract from the prophecy of Enoch	273	Elder Rigdon's visit to New York	375
On faith	275	To our patrons	ib
Extract from the Book of Mormon	279	Wm. Smith's exposé of the twelve	377
To our subscribers and agents.	281	The kingdom of heaven	ib
President Rigdon's departure for the east	ib	Letter from Leonard Rich	381

ed on the earth; it is that which is to fulfill the words of the prophets in former days concerning the coming of Christ in power and great glory, to recompense to every man according to his work, whether it be good or bad. May the God of all mercies prepare us for that day.

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Table of contents for the first volume of the Messenger and Advocate.

No. 1	Page.
To the public	1
Letter of J. A. Forgens	ib.
Minutes of conference	11
Letter of J. M. Greig	12
S. Rigdon's reply	ib.
B. Winchester's letter to the saints	14
Editors remarks on Nauvoo	15
J. H. Newton's certificate	16
Prospectus	ib.
No. 2	
Reply to J. M. Greig concluded	17
Samuel Bennett's letter to the churches	25
The gospel as proclaimed by the apostles	28

Affairs at Nauvoo—Editorial	31	Letter from London	103
Editorial—To our friends	ib.	Salutatory	104
Letter from S. G. Flagg	32	Authority of the apostate twelve	105
Communication of An Observer	ib.	Shifts of the spiritual-wife men	106
No. 3.	P P Pratt's proclamation	ib.	
A circular from the church in Pittsburgh	33	Superiority of mind over matter	ib.
to the churches throughout the world	35	To the saints throughout the world	108
The first Presidency	36	Letter from D. K	110
On the law of God	40	Answer to the same	111
The Editors absence	41	Another rescue	ib.
G. J. Adam's debate with O. Bachelor	ib.	Poetry—Apostacy of the church	112
Intelligence from the churches	No. 8.	ib.	
Extract from Book of Covenants	42	The purposes of God—Continued	113
Notice of the Nauvoo Neighbor	ib.	Parable of the Prodigal Son	115
Notice of O. Hyde	ib.	Communication of A. F.—To the Saints	117
Material for the man of sin	ib.	Extract of a letter from Nauvoo	118
To the saints	ib.	Communication of J. Patsons	118
New York Prophet	43	Letter from John Frazer	120
Letter from R. Savary to G. J. Adams	ib.	Minutes of a conference at Six Mile Ferry	ib.
Trial of the first presidency	44	The force of truth	121
Church government and N. Y. Prophet	46	The Nauvoo Neighbor	122
Nauvoo and the leading men of that city	ib.	Elder Mardy's trial	ib.
Ho the Mormons—by J E Page	48	The progress of the work	123
No. 4.	Interesting Dialogue	ib.	
The Celestial Law	49	The Mormons	125
Kingdom of Daniel	52	John A. Eaton's Letter to J Hardy	127
Reply to Old Man in Israel	54	Benj. Winchester's Letters to do	ib.
Notice to agents and correspondents	56	Poetry—A song of Zion	128
On the duties of man	ib.	No. 9	ib.
Darkness that can be felt	ib.	Benj F Grouard's letter from Otehiti	129
The prince of mobocrats again	57	Letter from Samuel James	ib.
The Mormons approaching infidelity	ib.	Communication from John Hardy	131
Brigham Young and bogus making	ib.	do " James M. Gleig	132
Wm. Smith's call to the churches to raise	58	To Brigham Young	136
money to prosecute	ib.	The Sabbath of rest	137
Communication from E. Robinson	59	P. P. Pratt's call, to defend Nauvoo	139
do do A. Falconer	60	Letter from Wm. Hutchings	ib.
do do J. H. jr.	62	Minutes of a conference in St. Louis	140
N. Y. Prophet and J. H. Newton	64	do do in Leachburgh Pa	ib.
No. 5.	Communication of J. Logah	ib.	
The Temple	65	Cheering intelligence from our friends	141
The Bible as a book	67	A beautiful parable	ib.
Letter from Wm. Small	69	Remarks on H. Rowe's communication	ib.
Communication of R. Savary	70	Mormonism—Spiritual wife Doctrine	142
Province of reason in religion	72	Mormon meeting	143
Cheering news from the churches	73	From Nauvoo	ib.
Those who live in glass houses should not	ib.	Pittsburgh Morning Post;	ib.
throw the first stone	75	P. P. Pratt's desire	144
On-prayer	74	Poetry—Father and Son	ib.
Influx of Jews to the Holy land	ib.	No. 10	ib.
Carry out the measures of Joseph Smith	75	President Rigdon's visit to Kirtland	145
The apostates and rebellious spirits at	ib.	On the present state of the world	146
Nauvoo	79	Communication from Wm. E. M'Lellin	149
Letter from E. Robinson	80	Lamentation for the daughter of Zion	151
Falsehood of the Apostates	ib.	To our patrons	152
Poetry	81	Coming forth of the Book of Mormon	ib.
No. 6.	Jesus, a pattern for the saints	153	
Infidelity No. 2	81	President Rigdon's return from Kirtland	154
Gospel of Jesus Christ	84	Letter from J. Gibson Divine	ib.
History of Pres. Rigdon's mission to the east	88	Communication from Wm. E. M'Lellin	158
Sayings & doings of the apostates at Nauvoo	90	Poetry—Mercy tempering justice	159
Wm. Smith's charge against W. W. W.	91	Obituary of Asa Works	160
Letter from Wm. E. McLellin	ib.	No. 11.	ib.
Letter from E. R. Swackhamer	83	A Sermon dedicated to the Saints of the	ib.
Minutes of conference held in Cincinnati	94	last days	161
Letter from James M'cord	94	Editorial notice of the conference	167
Letter from C. Sechrist	95	Name of the church	168
The saints in Pittsburgh, to the saints scattered abroad, send Greeting	ib.	Minutes of conference in Pittsburgh, Ap'l 6	ib.
Nauvoo—the Mormons	96	Preamble and resolutions of the Church	176
No. 7.	Conference notice	ib.	
The purposes of God	ib.	No. 12.	ib.
Condition of Nauvoo and vicinity	97	Essay on future events By S. Rigdon	177
	101	A word on the progress of truth	ib.

ed on the earth; it is that which is to fulfill the words of the prophets in former days concerning the coming of Christ in power and great glory, to recompense to every man according to his work, whether it be good or bad. May the God of all mercies prepare us for that day.

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Table of contents for the first volume of the Messenger and Advocate.

No. 1	Page.
To the public	1
Letter of J. A. Forgens	ib.
Minutes of conference	11
Letter of J. M. Greig	13
S. Rigdon's reply	ib.
B. Winchester's letter to the saints	14
Editors remarks on Nauvoo	15
J. H. Newton's certificate	16
Prospectus	ib.
No. 2	
Reply to J. M. Greig concluded	17
Samuel Bennett's letter to the churches	25
The gospel as proclaimed by the apostles	28

Affairs at Nauvoo—Editorial	31	Letter from London	103
Editorial—To our friends	ib.	Salutatory	104
Letter from S. G. Flagg	32	Authority of the apostate twelve	105
Communication of An Observer	ib.	Shifts of the spiritual-wife men	106
No. 3.		P P Pratt's proclamation	ib.
A circular from the church in Pittsburgh	33	Superiority of mind over matter	ib.
to the churches throughout the world	34	To the saints throughout the world	108
The first Presidency	35	Letter from D. K.	110
On the law of God	40	Answer to the same	111
The Editors absence	41	Another rescue	ib.
G. J. Adam's debate with O. Bachelor	ib.	Poetry—Apostasy of the church	112
Intelligence from the churches	42	No. 8.	
Extract from Book of Covenants	ib.	The purposes of God—Continued	113
Notice of the Nauvoo Neighbor	46	Parable of the Prodigal Son	115
Notice of O. Hyde	ib.	Communication of A. F.—To the Saints	117
Material for the man of sin	ib.	Extract of a letter from Nauvoo	118
To the saints	ib.	Communication of J. Parsons	118
New York Prophet	43	Letter from John Frazer	120
Letter from R. Savary to G. J. Adams	ib.	Minutes of a conference at Six Mile Ferry	ib.
Trial of the first presidency	44	The force of truth	121
Church government and N. Y. Prophet	46	The Nauvoo Neighbor	122
Nauvoo and the leading men of that city	ib.	Elder Mardy's trial	ib.
Ho the Mormons—by J E Page	48	The progress of the work	123
No. 4.		Interesting Dialogue	
The Celestial Law	49	The Mormons	126
Kingdom of Daniel	52	John A. Eaton's Letter to J. Hardy	127
Reply to Old Man in Israel	54	Benj. Winchester's Letter to do	128
Notice to agents and correspondents	56	Poetry—A song of Zion	ib.
On the duties of man	ib.	No. 9.	
Darkness that can be felt	ib.	Benj. F. Grouard's letter from Otehiti	129
The prince of mobocrats again	57	Letter from Samuel James	ib.
The Mormons approaching infidelity	ib.	Communication from John Hardy	131
Brigham Young and bogus making	ib.	do " James M. Greig	132
Wm. Smith's call to the churches to raise	ib.	To Brigham Young	133
money to prosecute	ib.	The Sabbath of rest	137
Communication from E. Robinson	ib.	P. P. Pratt's call, to defend Nauvoo	139
do do A. Falconer	60	Letter from Wm. Hutchings	ib.
do do J. H. Jr.	62	Minutes of a conference in St. Louis	140
N. Y. Prophet and J. H. Newton	64	do do in Leachburgh Pa	ib.
No. 5.		Communication of J. Logan	ib.
The Temple	65	Cheering intelligence from our friends	141
The Bible as a book	67	A beautiful parable	ib.
Letter from Wm. Small	69	Remarks on H. Rowe's communication	ib.
Communication of R. Savary	70	Mormonism—Spiritual wife Doctrine	143
Province of reason in religion	72	Mormon meeting	143
Cheering news from the churches	73	From Nauvoo	ib.
Those who live in glass houses should not	75	Pittsburgh Morning Post;	ib.
throw the first stone	ib.	P. P. Pratt's desire	144
On prayer	74	Poetry—Father and Son	ib.
Influx of Jews to the Holy land	75	No. 10.	
Carry out the measures of Joseph Smith	ib.	President Rigdon's visit to Kirtland	145
The apostates and rebellious spirits at	ib.	On the present state of the world	146
Nauvoo	79	Communication from Wm. E. M'Lellin	149
Letter from E. Robinson	80	Lamentation for the daughter of Zion	151
Falsehood of the Apostates	ib.	To our patrons	152
Poetry	80	Coming forth of the Book of Mormon	ib.
No. 6.		Jesus, a pattern for the saints	153
Infidelity No. 2	81	President Rigdon's return from Kirtland	154
Gospel of Jesus Christ	84	Letter from J. Gibson Divine	ib.
History of Pres. Rigdon's mission to the east	88	Communication from Wm. E. M'Lellin	155
Sayings & doings of the apostates at Nauvoo	90	Poetry—Mercy tempering justice	159
Wm. Smith's charge againt W. W. Whipple	91	Obituary of Asa Works	160
Letter from Wm. E. McLellin	ib.	No. 11.	
Letter from E. R. Swackhamer	93	A Sermon dedicated to the Saints of the	
Minutes of conference held in Cincinnati	94	last days	161
Letter from James M'cord	94	Editorial notice of the conference	167
Letter from C. Sechrist	95	Name of the church	168
The saints in Pittsburgh, to the saints scattered abroad, send Greeting	ib.	Minutes of conference in Pittsburgh, Ap <sup>16</sup>	ib.
Nauvoo—the Mormons	96	Preamble and resolutions of the Church	176
No. 7.		Conference notices	ib.
The purposes of God	97	No. 12.	
Condition of Nauvoo and vicinity	101	Essay on future events By S. Rigdon	177

ed on the earth; it is that which is to fulfill the words of the prophets in former days concerning the coming of Christ in power and great glory, to recompense to every man according to his work, whether it be good or bad. May the God of all mercies prepare us for that day.

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Table of contents for the first volume of the Messenger and Advocate.

	No. 1	Page.
To the public.		1
Letter of J. A. Forgens		ib.
Minutes of conference		11
Letter of J. M. Greig		13
S. Rigdon's reply		ib.
B. Winchester's letter to the saints		14
Editors remarks on Nauvoo		15
J. H. Newton's certificate		16
Prospectus		ib.
No. 2.		
Reply to J. M. Greig concluded		17
Samuel Bennett's letter to the churches		26
The gospel as proclaimed by the apostles		28

Affairs at Nauvoo—Editorial	103
Editorial—To our friends	104
Letter from S. G. Flagg	105
Communication of An Observer	106
No. 3.	
A circular from the church in Pittsburgh to the churches throughout the world	
The first Presidency	108
On the law of God	ib.
The Editors absence	ib.
G. J. Adam's debate with O. Bachelor	ib.
Intelligence from the churches	ib.
Extract from Book of Covenants	ib.
Notice of the Nauvoo Neighbor	ib.
Notice of O. Hyde	ib.
Material for the man of sin	ib.
To the saints	ib.
New York Prophet	ib.
Letter from R. Savary to G. J. Adams	ib.
Trial of the first presidency	ib.
Church government and N. Y. Prophet	ib.
Nauvoo and the leading men of that city	ib.
Ho the Mormons—by J E Page	ib.
No. 4.	
The Celestial Law	113
Kingdom of Daniel X	114
Reply to Old Man in Israel	115
Notice to agents and correspondents	117
On the duties of man	118
Darkness that can be felt	118
The prince of mobocrats again	119
The Mormons approaching infidelity	120
Brigham Young and bogus making	120
Wm. Smith's call to the churches to raise money to prosecute	121
Communication from E. Robinson	121
do do A. Falconer	122
do do J. H. Jr.	123
N. Y. Prophet and J. H. Newton	123
No. 5.	
The Temple	124
The Bible as a book	125
Letter from Wm. Small	126
Communication of R. Savary	127
Province of reason in religion	128
Cheering news from the churches	129
Those who live in glass houses should not throw the first stone	130
On prayer	131
Influx of Jews to the Holy land	132
Carry out the measures of Joseph Smith	133
The apostates and rebellious spirits at Nauvoo	134
Letter from E. Robinson	135
Falseshood of the Apostates	136
Poetry	137
No. 6.	
Infidelity No. 2	138
Gospel of Jesus Christ	139
History of Pres. Rigdon's mission to the east	140
Sayings & doings of the apostates at Nauvoo	141
Wm. Smith's charge against W. W. Phelps	142
Letter from Wm. E. McLellan	143
Letter from E. R. Swackhamer	144
Minutes of conference held in Cincinnati	145
Letter from James M'cord	146
Letter from C. Seighrist	147
The saints in Pittsburgh, to the saints scattered abroad, send greeting	148
Nauvoo—the Mormons	149
No. 7.	
The purposes of God	150
Condition of Nauvoo and vicinity	151
No. 8.	
Letter from London	152
Salutatory	153
Authority of the apostate twelve	154
Shifts of the spiritual-wife men	155
P. P. Pratt's proclamation	156
Superiority of mind over matter	157
To the saints throughout the world	158
Letter from D. K.	159
Answer to the same	160
Another rescue	161
Poetry—Apostacy of the church	162
No. 9.	
The purposes of God—Continued	163
Parable of the Prodigal Son	164
Communication of A. F.—To the Saints	165
Extract of a letter from Nauvoo	166
Communication of J. Parsons	167
Letter from John Frazer	168
Minutes of a conference at Six Mile Ferry	169
The force of truth	170
The Nauvoo Neighbor	171
Elder Hardy's trial	172
The progress of the work	173
Interesting Dialogue	174
The Mormons	175
John A. Eaton's Letter to J. Hardy	176
Benj. Winchester's Letter to do	177
Poetry—A song of Zion	178
No. 10.	
Benj. F. Gronard's letter from Otehiti	179
Letter from Samuel James	180
Communication from John Hardy	181
do " James M. Greig	182
To Brigham Young	183
The Sabbath of rest	184
P. P. Pratt's call, to defend Nauvoo	185
Letter from Wm. Hutchings	186
Minutes of a conference in St. Louis	187
do do in Leechburgh Pa	188
Communication of J. Logah	189
Cheering intelligence from our friends	190
A beautiful parable	191
Remarks on H. Rowe's communication	192
Mormonism—Spiritual wife Doctrine	193
Mormon meeting	194
From Nauvoo	195
Pittsburgh Morning Post,	196
P. P. Pratt's desire	197
Poetry—Father and Son	198
No. 11.	
President Rigdon's visit to Kirtland	199
On the present state of the world	200
Communication from Wm. E. McLellan	201
Lamentation for the daughter of Zion	202
To our patrons	203
Coming forth of the Book of Mormon	204
Jesus, a pattern for the saints	205
President Rigdon's return from Kirtland	206
Letter from J. Gibson Divine	207
Communication from Wm. E. McLellan	208
Poetry—Mercy tempering Justice	209
Obituary of Asa Works	210
No. 12.	
A Sermon dedicated to the Saints of the	211
last days To	212
Editorial notice of the conference	213
Name of the church	214
Minutes of conference in Pittsburgh, April 16	215
Preamble and resolutions of the Church	216
Conference notice	217
No. 13.	
Essay on future events By S. Rigdon	218
A word on the progress of truth	219

ed on the earth; it is that which is to fulfill the words of the prophets in former days concerning the coming of Christ in power and great glory, to recompense to every man according to his work, whether it be good or bad. May the God of all mercies prepare us for that day.

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Table of contents for the first volume of the Messenger and Advocate.

	No. 1	Page.
To the public.	1	
Letter of J. A. Forgem	ib.	
Minutes of conference.	11	
Letter of J. M. Greig	12	
S. Rigdon's reply	ib.	
B. Winchester's letter to the saints	14	
Editors remarks on Nauvoo	15	
J. H. Newton's certificate	16	
Prospectus	ib.	
	No. 2	
Reply to J. M. Greig concluded	17	
Samuel Bennett's letter to the churches	25	
The gospel as proclaimed by the apostles	28	

Affairs at Nauvoo—Editorial		103
Editorial—To our friends		104
Letter from S. G. Flagg		105
Communication of An Observer		106
No. 3.		
A circular from the church in Pittsburgh to the churches throughout the world		ib.
The first Presidency		108
On the law of God		110
The Editors absence		111
G. J. Adam's debate with O. Bachelor		ib.
Intelligence from the churches		112
Extract from Book of Covenants		ib.
Notice of the Nauvoo Neighbor		113
Notice of O. Hyde		115
Material for the man of sin		117
To the saints		118
New York Prophet		118
Letter from R. Savary to G. J. Adams		119
Trial of the first presidency		121
Church government and N. Y. Prophet		122
Nauvoo and the leading men of that city		ib.
To the Mormons—by J E Page		123
No. 4.		
The Celestial Law		125
Kingdom of Daniel X		127
Reply to Old Man in Israel		128
Notice to agents and correspondents		ib.
On the duties of man		129
Darkness that can be felt		131
The prince of mobocrats again		132
The Mormons approaching infidelity		133
Brigham Young and bogus making		134
Wm. Smith's call to the churches to raise money to prosecute		135
Communication from E. Robinson		136
do do A. Falconer		137
do do J. H. jr.		139
N. Y. Prophet and J. H. Newton		140
No. 5.		
The Temple		141
The Bible as a book		142
Letter from Wm. Small		143
Communication of R. Savary		144
Province of reason in religion		145
Cheering news from the churches		146
Those who live in glass houses should not throw the first stone		147
On-prayer		148
Influx of Jews to the Holy land		149
Carry out the measures of Joseph Smith		150
The apostates and rebellious spirits at Nauvoo		151
Letter from E Robinson		152
Falsehood of the Apostates		153
Poetry		154
No. 6.		
Infidelity No. 2		155
Gospel of Jesus Christ		156
History of Pres. Rigdon's mission to the east		157
Sayings & doings of the apostates at Nauvoo		158
Wm. Smith's charge against W. W. Phelps		159
Letter from Wm E McLellin		160
Letter from E R Swackhamer		161
Minutes of conference held in Cincinnati		162
Letter from James M'cord		163
Letter from C. Sechrist		164
The saints in Pittsburgh, to the saints scattered abroad, send Greeting		165
Nauvoo—the Mormons		166
No. 7.		
The purposes of God		167
Condition of Nauvoo and vicinity		168
No. 8.		
Letter from London		169
ib. Salutatory		170
ib. Authority of the apostate twelve		171
ib. Shifts of the spiritual-wife men		172
P P Pratt's proclamation		ib.
Superiority of mind over matter		ib.
33 To the saints throughout the world		173
35 Letter from D K		174
40 Answer to the same		175
41 Another rescue		ib.
ib. Poetry—Apostasy of the church		176
No. 9.		
42 The purposes of God—Continued		177
ib. Parable of the Prodigal Son		178
ib. Communication of A. F.—To the Saints		179
ib. Extract of a letter from Nauvoo		180
ib. Communication of J. Parsons		181
43 Letter from John Frazer		182
ib. Minutes of a conference at Six Mile Ferry		ib.
44 The force of truth		183
46 The Nauvoo Neighbor		184
ib. Elder Ward's trial		ib.
48 The progress of the work		185
Interesting Dialogue		ib.
49 The Mormons		186
52 John A. Eaton's Letter to J. Hardy		187
54 Benj. Winchester's Letter to do		ib.
56 Poetry—A song of Zion		188
ib.		No. 9.
57 Benj F. Gronard's letter from Otehiti		189
57 Letter from Samuel James		ib.
ib. Communication from John Hardy		191
ib. do " James M. Gleig		192
To Brigham Young		193
ib. The Sabbath of rest		194
58 P. P. Pratt's call, to defend Nauvoo		195
60 Letter from Wm. Hutchings		ib.
62 Minutes of a conference in St. Louis		196
64 do do in Leechburgh Pa		ib.
Communication of J. Logan		ib.
65 Cheering intelligence from our friends		197
67 A beautiful parable		ib.
69 Remarks on H. Rowe's communication		ib.
70 Mormonism—Spiritual wife Doctrine		198
72 Mormon meeting		199
73 From Nauvoo		ib.
Pittsburgh Morning Post;		ib.
ib. P. P. Pratt's desire		200
74 Poetry—Father and Son		ib.
ib.		No. 10.
75 President Rigdon's visit to Kirtland		201
On the present state of the world		202
ib. Communication from Wm. E. McLellin		203
79 Lamentation for the daughter of Zion		204
80 To our patrons		205
ib. Coming forth of the Book of Mormon		206
Jesus, a pattern for the saints		ib.
81 President Rigdon's return from Kirtland		207
84 Letter from J. Gibson Divine		ib.
88 Communication from Wm. E. McLellin		208
Poetry—Mercy tempering justice		209
91 Obituary of Asa Works		210
ib.		No. 11.
93 A Sermon dedicated to the Saints of the		211
last days		ib.
94 Editorial notice of the conference		212
95 Name of the church		213
96 Minutes of conference in Pittsburgh, April		ib.
ib. Preamble and resolutions of the Church		214
98 Conference notice		ib.
No. 12.		
97 Essay on future events By S. Rigdon		215
101 A word on the progress of truth		ib.

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Table of contents for the first volume of the Messenger and Advocate.

	No. 1	Page.
To the public.		1
Letter of J. A. Foggens		1b.
Minutes of conference		11
Letter of J. M. Greig		12
S. Rigdon's reply		1b.
B. Winchester's letter to the saints		14
Editors remarks on Nauvoo		15
J. H. Newton's certificate		16
Prospectus		ib.
		No. 2.
Reply to J. M. Greig concluded		17
Samuel Bennett's letter to the churches		25
The gospel as proclaimed by the apostles		28

Affairs at Nauvoo—Editorial	31	Letter from London	103
Editorial—To our friends	ib.	Salutatory	104
Letter from S. G. Flagg	32	Authority of the apostate twelve	105
Communication of An Observer	ib.	Shifts of the spiritual-wife men	106
No. 3.	P P Pratt's proclamation	ib.	
A circular from the church in Pittsburgh	33	Superiority of mind over matter	ib.
to the churches throughout the world	34	To the saints throughout the world	108
The first Presidency	35	Letter from D. K.	110
On the law of God	40	Answer to the same	111
The Editors absence	41	Another rescue	ib.
G. J. Adam's debate with O. Bachelor	ib.	Poetry—Apostacy of the church	112
Intelligence from the churches	No. 8.	ib.	
Extract from Book of Covenants	42	The purposes of God—Continued	113
Notice of the Nauvoo Neighbor	ib.	Parable of the Prodigal Son	115
Notice of O. Hyde	ib.	Communication of A. F.—To the Saints	117
Material for the man of sin	ib.	Extract of a letter from Nauvoo	118
To the saints	ib.	Communication of J. Parsons	118
New York Prophet	43	Letter from John Frazer	120
Letter from R. Savary to G. J. Adams	ib.	Minutes of a conference at Six Mile Ferry	ib.
Trial of the first presidency	44	The force of truth	121
Church government and N. Y. Prophet	46	The Nauvoo Neighbor	122
Nauvoo and the leading men of that city	ib.	Elder Mardy's trial	ib.
Ho the Mormons—by J E Page	48	The progress of the work	123
No. 4.	Interesting Dialogue	ib.	
The Celestial Law	49	The Mormons	125
Kingdom of Daniel	52	John A. Eaton's Letter to J Hardy	127
Reply to Old Man in Israel	54	Benj. Winchester's Letter to do	ib.
Notice to agents and correspondents	56	Poetry—A song of Zion	128
On the duties of man	ib.	No. 9.	ib.
Darkness that can be felt	ib.	Benj F Gronard's letter from Otechiti	129
The prince of mobocrats again	57	Letter from Samuel James	ib.
The Mormons approaching infidelity	ib.	Communication from John Hardy	131
Brigham Young and bogus making	ib.	do " James M Gleig	132
Wm. Smith's call to the churches to raise	58	To Brigham Young	136
money to prosecute	ib.	The Sabbath of rest	137
Communication from E. Robinson	59	P. P. Pratt's call, to defend Nauvoo	139
do do A. Falconer	60	Letter from Wm. Hutchings	ib.
do do J. H. jr.	62	Minutes of a conference in St. Louis	140
N. Y. Prophet and J. H. Newton	64	do do in Leasburgh Pa	ib.
No. 5.	Communication of J. Logan	ib.	
The Temple	65	Cheering intelligence from our friends	141
The Bible as a book	67	A beautiful parable	ib.
Letter from Wm. Small	69	Remarks on H. Rowe's communication	ib.
Communication of R. Savary	70	Mormonism—Spiritual wife Doctrine	142
Province of reason in religion	72	Mormon meeting	143
Cheering news from the churches	73	From Nauvoo	ib.
Those who live in glass houses should not	75	Pittsburgh Morning Post;	ib.
throw the first stone	ib.	P. P. Pratt's desire	144
On-prayer	74	Poetry—Father and Son	ib.
Influx of Jews to the Holy land	ib.	No. 10.	ib.
Carry out the measures of Joseph Smith	75	President Rigdon's visit to Kirtland	145
The apostates and rebellious spirits at	ib.	On the present state of the world	146
Nauvoo	79	Communication from Wm. E. M'Leill	149
Letter from E. Robinson	80	Lamentation for the daughter of Zion	151
Falsehood of the Apostates	ib.	To our patrons	152
Poetry	81	Coming forth of the Book of Mormon	ib.
No. 6.	Jesus, a pattern for the saints	ib.	
Infidelity No. 2	81	President Rigdon's return from Kirtland	154
Gospel of Jesus Christ	84	Letter from J. Gibson Divine	ib.
History of Pres. Rigdon's mission to the east	88	Communication from Wm. E. M'Leill	158
Sayings & doings of the apostates at Nauvoo	90	Poetry—Mercy tempering justice	159
Wm. Smith's charge against W. W. W.	91	Obituary of Asa Works	160
Letter from Wm. E. McLellan	ib.	No. 11.	ib.
Letter from E. R. Swackhamer	85	A Sermon dedicated to the Saints of the	ib.
Minutes of conference held in Cincinnati	94	last days	161
Letter from James M'cord	94	Editorial notice of the conference	167
Letter from C. Sechrist	95	Name of the church	168
The saints in Pittsburgh, to the saints scattered abroad, send Greeting	ib.	Minutes of conference in Pittsburgh, Ap'l 6	ib.
Nauvoo—the Mormons	96	Preamble and resolutions of the Church	176
No. 7.	Conference notice	ib.	
The purposes of God	ib.	No. 12.	ib.
Condition of Nauvoo and vicinity	97	Essay on future events By S. Rigdon	ib.
	101	A word on the progress of truth	ib.

ed on the earth; it is that which is to fulfill the words of the prophets in former days concerning the coming of Christ in power and great glory, to recompense to every man according to his work, whether it be good or bad. May the God of all mercies prepare us for that day.

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Table of contents for the first volume of the Messenger and Advocate.

No. 1	Page.
To the public.	1.
Letter of J. A. Forgens	ib.
Minutes of conference	11
Letter of J. M. Greig	12
S. Rigdon's reply	ib.
B. Winchester's letter to the saints	14
Editors remarks on Nauvoo	15
J. H. Newton's certificate	16
Prospectus	ib.
No. 2.	
Reply to J. M. Greig concluded	17
Samuel Bennett's letter to the churches	25
The gospel as proclaimed by the apostles	28

Affairs at Nauvoo—Editorial		103
Editorial—To our friends		104
Letter from S. G. Flagg		105
Communication of An Observer No. 3.		106
A circular from the church in Pittsburgh to the churches throughout the world		ib.
The first Presidency		108
On the law of God		110
The Editors absence		111
G. J. Adam's debate with O. Bachelor		ib.
Intelligence from the churches		112
Extract from Book of Covenants		113
Notice of the Nauvoo Neighbor		115
Notice of O. Hyde		117
Material for the man of sin		118
To the saints		119
New York Prophet		120
Letter from R. Savary to G. J. Adams		ib.
Trial of the first presidency		121
Church government and N. Y. Prophet		123
Nauvoo and the leading men of that city		ib.
Ho the Mormons—by J E Page		123
No. 4.		ib.
The Celestial Law		125
Kingdom of Daniel		126
Reply to Old Man in Israel		127
Notice to agents and correspondents		ib.
On the duties of man		128
Darkness that can be felt		ib.
The prince of mobocrats again		129
The Mormons approaching infidelity		ib.
Brigham Young and bogus making		130
Wm. Smith's call to the churches to raise money to prosecute		131
Communication from E. Robinson		132
do do A. Falconer		ib.
do do J. H. jr.		133
N. Y. Prophet and J. H. Newton		ib.
No. 5.		134
The Temple		135
The Bible as a book		ib.
Letter from Wm. Small		136
Communication of R. Savary		ib.
Province of reason in religion		137
Cheering news from the churches		ib.
Those who live in glass houses should not throw the first stone		138
On-prayer		ib.
Influx of Jews to the Holy land		139
Carry out the measures of Joseph Smith		ib.
The apostates and rebellious spirits at Nauvoo		140
Letter from E. Robinson		ib.
Falsehood of the Apostates		141
Poetry		ib.
No. 6.		142
Infidelity No. 2		143
Gospel of Jesus Christ		144
History of Pres. Rigdon's mission to the east		145
Sayings & doings of the apostates at Nauvoo		ib.
Wm. Smith's charge against W. W. Williford		146
Letter from Wm. E. McLellan		ib.
Letter from E. R. Swackhamer		147
Minutes of conference held in Cincinnati		ib.
Letter from James M'cord		148
Letter from C. Seighrist		ib.
The saints in Pittsburgh, to the saints scattered abroad, send Greeting		149
Nauvoo—the Mormons		ib.
No. 7.		150
The purposes of God		151
Condition of Nauvoo and vicinity		152
No. 8.		153
Letter from London		154
Salutatory		155
Authority of the apostate twelve		156
Shifts of the spiritual-wife men		ib.
P. P. Pratt's proclamation		157
Superiority of mind over matter		ib.
To the saints throughout the world		158
Letter from D. K.		159
Answer to the same		160
Another rescue		ib.
Poetry—Apostasy of the church		161
No. 9.		ib.
The purposes of God—Continued		162
Parable of the Prodigal Son		163
Communication of A. F.—To the Saints		164
Extract of a letter from Nauvoo		ib.
Communication of J. Parsons		165
Letter from John Frazer		166
Minutes of a conference at Six Mile Ferry		ib.
The force of truth		167
The Nauvoo Neighbor		168
Elder Mardy's trial		ib.
The progress of the work		169
Interesting Dialogue		ib.
The Mormons		170
John A. Eaton's Letter to J. Hardy		171
Benj. Winchester's Letter to do		ib.
Poetry—A song of Zion		172
No. 10.		ib.
Benj. F. Grouard's letter from Otehiti		173
Letter from Samuel James		ib.
Communication from John Hardy		174
do " James M'Gregor		175
To Brigham Young		176
The Sabbath of rest		177
P. P. Pratt's call to defend Nauvoo		178
Letter from Wm. Hutchings		ib.
Minutes of a conference in St. Louis		179
do do in Leachburgh Pa		ib.
Communication of J. Logan		180
Cheering intelligence from our friends		ib.
A beautiful parable		181
Remarks on H. Rowe's communication		ib.
Mormonism—Spiritual wife Doctrine		182
Mormon meeting		183
From Nauvoo		ib.
Pittsburgh Morning Post;		184
P. P. Pratt's desire		185
Poetry—Father and Son		ib.
No. 11.		186
President Rigdon's visit to Kirtland		187
On the present state of the world		188
Communication from Wm. E. McLellan		189
Lamentation for the daughter of Zion		190
To our patrons		191
Coming forth of the Book of Mormon		ib.
Jesus, a pattern for the saints		192
President Rigdon's return from Kirtland		193
Letter from J. Gibson Divine		ib.
Communication from Wm. E. McLellan		194
Poetry—Mercy tempering justice		195
Obituary of Asa Works		196
No. 12.		197
A Sermon dedicated to the Saints of the		198
last days		199
Editorial notice of the conference		200
Name of the church		201
Minutes of conference in Pittsburgh, April		ib.
Preamble and resolutions of the Church		202
Conference notice		ib.
No. 13.		203
Essay on future events By S. Rigdon		204
A word on the progress of truth		205

ed on the earth; it is that which is to fulfill the words of the prophets in former days concerning the coming of Christ in power and great glory, to recompense to every man according to his work, whether it be good or bad. May the God of all mercies prepare us for that day.

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Table of contents for the first volume of the Messenger and Advocate.

No. 1	Page.
To the public	1
Letter of J. A. Foggens	ib.
Minutes of conference	11
Letter of J. M. Greig	12
S. Rigdon's reply	ib.
B. Winchester's letter to the saints	14
Editor's remarks on Nauvoo	15
J. H. Newton's certificate	16
Prospectus	ib.
No. 2.	
Reply to J. M. Greig concluded	17
Samuel Bennett's letter to the churches	25
The gospel as proclaimed by the apostles	28

Affairs at Nauvoo—Editorial	31	Letter from London	103
Editorial—To our friends	ib.	Salutatory	104
Letter from S. G. Flagg	32	Authority of the apostate twelve	105
Communication of An Observer	ib.	Shifts of the spiritual-wife men	106
No. 3.		P P Pratt's proclamation	ib.
A circular from the church in Pittsburgh	33	Superiority of mind over matter	ib.
to the churches throughout the world	35	To the saints throughout the world	108
The first Presidency	36	Letter from D K	110
On the law of God	40	Answer to the same	111
The Editors absence	41	Another rescue	ib.
G. J. Adam's debate with O. Bachelor	ib.	Poetry—Apostacy of the church	112
Intelligence from the churches	42	No. 8.	
Extract from Book of Covenants	43	The purposes of God—Continued	113
Notice of the Nauvoo Neighbor	ib.	Parable of the Prodigal Son	115
Notice of O. Hyde	ib.	Communication of A. F.—To the Saints	117
Material for the man of sin	ib.	Extract of a letter from Nauvoo	118
To the saints	ib.	Communication of J; Parsons	118
New York Prophet	43	Letter from John Frazer	120
Letter from R. Savary to G. J. Adams	ib.	Minutes of a conference at Six Mile Ferry	ib.
Trial of the first presidency	44	The force of truth	121
Church government and N. Y. Prophet	46	The Nauvoo Neighbor	122
Nauvoo and the leading men of that city	ib.	Elder Mandy's trial	ib.
Ho the Mormons—by J E Page	48	The progress of the work	123
No. 4.		Interesting Dialogue	ib.
The Celestial Law	49	The Mormons	125
Kingdom of Daniel	52	John A. Eaton's Letter to J Hardy	127
Reply to Old Man in Israel	54	Benj Winchester's Letter to do	ib.
Notice to agents and correspondents	56	Poetry—A song of Zion	128
On the duties of man	ib.	No. 9.	
Darkness that can be felt	ib.	Benj F Gronard's letter from Otehiti	129
The prince of mobocrats again	57	Letter from Samuel James	ib.
The Mormons approaching infidelity	ib.	Communication from John Hardy	131
Brigham Young and bogus making	ib.	do " James M Gleig	133
Wm. Smith's call to the churches to raise	58	To Brigham Young	135
money to prosecute	ib.	The Sabbath of rest	137
Communication from E. Robinson	59	P. P. Pratt's call, to defend Nauvoo	139
do do A. Falconer	60	Letter from Wm. Hutchings	ib.
do do J. H. jr.	62	Minutes of a conference in St. Louis	140
N. Y. Prophet and J. H. Newton	64	do in Leachburgh Pa	ib.
No. 5.		Communication of J. Logan	ib.
The Temple	65	Cheering intelligence from our friends	141
The Bible as a book	67	A beautiful parable	ib.
Letter from Wm. Small	69	Remarks on H. Row's communication	ib.
Communication of R. Savary	70	Mormonism—Spiritual wife Doctrine	142
Province of reason in religion	72	Mormon meeting	143
Cheering news from the churches	73	From Nauvoo	ib.
Those who live in glass houses should not		Pittsburgh Morning Post;	ib.
throw the first stone	74	P. P. Pratt's desire	144
On-prayer	ib.	Poetry—Father and Son	ib.
Influx of Jews to the Holy land	75	No. 10.	
Carry out the measures of Joseph Smith	President Rigdon's visit to Kirtland	145	
The apostates and rebellious spirits at	On the present state of the world	146	
Nauvoo	ib.	Communication from Wm. E. McLellin	149
Letter from E Robinson	79	Lamentation for the daughter of Zion	151
Falsehood of the Apostates	80	To our patrons	152
Poetry	ib.	Coming forth of the Book of Mormon	ib.
No. 6.		Jesus, a pattern for the saints	153
Infidelity No. 2	81	President Rigdon's return from Kirtland	154
Gospel of Jesus Christ	84	Letter from J. Gibson Divine	ib.
History of Pres. Rigdon's mission to the east	88	Communication from Wm. E. McLellin	155
Sayings & doings of the apostates at Nauvoo	90	Poetry—Mercy tempering justice	159
Wm Smith's charge agaist W W Wm. W	91	Obituary of Asa Works	160
Letter from Wm E McLellin	ib.	No. 11.	
Letter from E R Swackhamer	93	A Sermon dedicated to the Saints of the	
Minutes of conference held in Cincinnati	94	last days	161
Letter from James M'cord	94	Editorial notice of the conference	167
Letter from C. Sechrist	95	Name of the church	168
The saints in Pittsburgh, to the saints scattered abroad, send Greeting	ib.	Minutes of conference in Pittsburgh, Ap 16	ib.
Nauvoo—the Mormons	ib.	Preamble and resolutions of the Church	176
No. 7.		Conference notice	ib.
The purposes of God	97	No. 12.	
Condition of Nauvoo and vicinity	97	Essay on future events By S. Rigdon	177
101		A word on the progress of truth	

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E. ROBINSON.

Table of contents for the first volume of the Messenger and Advocate.

No. 1	Page.
To the public	1
Letter of J. A. Forgens	ib.
Minutes of conference	11
Letter of J. M. Greig	12
S. Rigdon's reply	ib.
B. Winchester's letter to the saints	14
Editors remarks on Nauvoo	15
J. H. Newton's certificate	16
Prospectus	ib.
No. 2.	
Reply to J. M. Greig concluded	17
Samuel Bennett's letter to the churches	25
The gospel as proclaimed by the apostles	28

Affairs at Nauvoo—Editorial	31	Letter from London	103
Editorial—To our friends	ib.	Salutatory	104
Letter from S. G. Flagg	32	Authority of the apostate twelve	105
Communication of An Observer	ib.	Shifts of the spiritual-wife men	106
No. 3.	P P Pratt's proclamation	ib.	
A circular from the church in Pittsburgh	33	Superiority of mind over matter	ib.
to the churches throughout the world	34	To the saints throughout the world	108
The first Presidency	35	Letter from D K	110
On the law of God	40	Answer to the same	111
The Editors absence	41	Another rescue	ib.
G. J. Adam's debate with O. Bachelor	ib.	Poetry—Apostasy of the church	112
Intelligence from the churches	No. 8.	ib.	
Extract from Book of Covenants	42	The purposes of God—Continued	113
Notice of the Nauvoo Neighbor	ib.	Parable of the Prodigal Son	115
Notice of O. Hyde	ib.	Communication of A. F.—To the Saints	117
Material for the man of sin	ib.	Extract of a letter from Nauvoo	118
To the saints	ib.	Communication of J; Patsons	118
New York Prophet	43	Letter from John Frazer	120
Letter from R. Savary to G. J. Adams	ib.	Minutes of a conference at Six Mile Ferry	ib
Trial of the first presidency	44	The force of truth	121
Church government and N. Y. Prophet	46	The Nauvoo Neighbor	122
Nauvoo and the leading men of that city	ib.	Elder Hardy's trial	ib
Ho the Mormons—by J E Page	48	The progress of the work	123
No. 4.	Interesting Dialogue	ib	
The Celestial Law	49	The Mormons	125
Kingdom of Daniel X	52	John A. Eaton's Letter to J Hardy	127
Reply to Old Man in Israel	54	Benj. Winchester's Letter to do	ib
Notice to agents and correspondents	56	Poetry—A song of Zion	128
On the duties of man	ib.	No. 9	ib
Darkness that can be felt	ib.	Benj F Grouard's letter from Otehiti	129
The prince of mobocrats again	57	Letter from Samuel James	ib
The Mormons approaching infidelity	ib.	Communication from John Hardy	131
Brigham Young and bogus making	ib.	do " James M Grogg	132
Wm. Smith's call to the churches to raise	ib.	To Brigham Young	135
money to prosecute	60	The Sabbath of rest	137
Communication from E. Robinson	62	P. P. Pratt's call, to defend Nauvoo	139
do do A. Falconer	64	Letter from Wm. Hutchings	ib
do do J. H. jr.	65	Minutes of a conference in St. Louis	140
N. Y. Prophet and J. H. Newton	67	do in Leachburgh Pa	ib
No. 5.	68	Communication of J. Logan	ib
The Temple	69	Cheering intelligence from our friends	141
The Bible as a book	70	A beautiful parable	ib
Letter from Wm. Small	72	Remarks on H. Rowe's communication	ib
Communication of R. Savary	73	Mormonism—Spiritual wife Doctrine	142
Province of reason in religion	74	Mormon meeting	143
Cheering news from the churches	75	From Nauvoo	ib
Those who live in glass houses should not	76	Pittsburgh Morning Post	ib
throw the first stone	77	P. P. Pratt's desire	144
On-prayer	78	Poetry—Father and Son	ib
Influx of Jews to the Holy land	ib.	No. 10	ib
Carry out the measures of Joseph Smith	75	President Rigdon's visit to Kirtland	145
The apostates and rebellious spirits at	76	On the present state of the world	146
Nauvoo	77	Communication from Wm. E. McLellin	149
Letter from E Robinson	78	Lamentation for the daughter of Zion	151
Falsehood of the Apostates	79	To our patrons	152
Poetry	80	Coming forth of the Book of Mormon	ib
No. 6.	81	Jesus, a pattern for the saints	153
Infidelity No. 2	82	President Rigdon's return from Kirtland	154
Gospel of Jesus Christ	83	Letter from J. Gibson Divine	ib
History of Pres. Rigdon's mission to the east	84	Communication from Wm. E. McLellin	155
Sayings & doings of the apostates at Nauvoo	85	Poetry—Mercy tempering justice	159
Wm Smith's charge agaist W. W. Phelps	86	Obituary of Asa Works	160
Letter from Wm E McLellin	ib.	No. 11.	ib
Letter from E R Swackhamer	87	A Sermon dedicated to the Saints of the	ib
Minutes of conference held in Cincinnati	88	last days	161
Letter from James M'cord	89	Editorial notice of the conference	167
Letter from C. Sechrist	90	Name of the church	168
The saints in Pittsburgh, to the saints scattered abroad, send Greeting	91	Minutes of conference in Pittsburgh, Ap'l 6	ib
Nauvoo—the Mormons	ib.	Preamble and resolutions of the Church	176
No. 7.	92	Conference notice	ib
The purposes of God	No. 12.	ib	
Condition of Nauvoo and vicinity	97	Essay on future events By S. Rigdon	177
	101	A word on the progress of truth	ib